A professional hunter usually works alone, using bows and arrows, clubs, spears, and several kinds of trap.(1) Nets and poison are not used. Every hunter makes his own arrow-shafts and feathers; the points are made by a blacksmith. On the night before leaving for a hunt, the *ukongo* calls in his fellow hunters to share a ceremony which includes dancing and the re-anointing of the weapons with beer and palm-oil. 224 411

Communal hunts usually take place in June-July, in the middle of the dry season, when large tracts of land are covered with grass ten or more feet high. The day for the hunt is set by the village headman; spears and arrows are prepared and, when the word is given, a party of about 30 men and boys move off to the assigned area of tall grass. A ring is formed round about two square miles of land, the hunters standing just within sight of each other. The grass is trodden down, fires started, and the animals killed as they rush from the flames. Antelope of many kinds, snakes, foxes, wolves, hyenas, mice and rabbits and occasionally leopards are killed in this way. 224

FISHING

In the Kunene and some of the other larger rivers fish are large and plentiful, and men go on communal fishing expeditions, and return with fish to sell.(2) Men usually fish with bark lines, women use basket-traps(3) and poisons. Poison is used, usually in the dry season, when the rivers are shallow. Both men and women use nets, and sometimes a fish-weir or *olunja* may be employed; this has an opening in the middle, in the lower side of which is placed a basket-trap. At the coast and along the Kwanza river dug-out canoes, about 20-30 feet long, are sometimes used for fishing.(4) 226 462 [501]

DOMESTIC ANIMALS

The principal domestic animals are the cow *(onjindi)*, ox *(ongombe*, which is also the generic name for cattle), bull *(onui)*, sheep *(oneme)*, goat *(ohombo)*, pig *(ongulu)*, dog *(ombua)*, and chicken *(osanji)*.(5) The only transport animal is the ox, used both for riding and for drawing carts.(6) 231 [492]

Cattle are a measure of wealth, but few families own large herds. Childs lists the domestic animals in a typical village of 196 inhabitants as: 9 head of cattle, 13 goats, 20 sheep, 100 pigs, and about 100 chickens. Cattle are used for paying fines and debts, for funeral feasts, and for marriage payments. Cows are not usually milked, and cattle are killed for food only when they are aged or injured, or occasionally during the June-July period of food shortage. Treated hides are used to cover stools, and for making pouches and corn-bags.(7) 231 436 [282]

The cattle herd obtains most of its food by grazing, but in the dry 880

(1) Some hunters have guns, but the use of gunpowder is restricted by the Portuguese.
(2) Cushman, op.cit., p.143.
(3) See Cushman, loc.cit. for a brief description of the basket-trap.
(4) Hambly, (2) 1934, p.145.
(5) Ibid., pp.152-6.
(6) Childs, personal communication. Cf. Hambly, op.cit., p.152.
(7) Hambly, op.cit., p.153.

3: Hamtly E-5 (1929-1930) 1934 FP13 Mbundu FP13

276 [531] The snuff is pounded and placed in a small wooden box of cylindrical shape. Usually the box is ornamented with incised, burned patterns. The Ovimbundu of Bihé add ashes of wood to their snuff, so producing a mixture called *ulelemo*. The Ovimbundu of Elende usually use the [549] snuff without adulteration. Two main species of tobacco plants are grown.

Women smoke in all parts of Angola. The Ovimbundu do not chew tobacco, neither have I seen it so used elsewhere in Angola. Boys and girls are not allowed to smoke before the age of thirteen years.

576 [834] In the *ombala* of the Vangangella near Ngalangi, I asked a girl for her pipe which I desired for my collection. The interpreter took the pipe when she proffered it, explaining that, according to local custom, I had asked for the girl. If I took the proffered pipe *from her hand* I accepted her. Another social custom associated with tobacco is the passing of the communal pipe from hand to hand in the men's council house.

276 171 Ngonga, my interpreter, says that he has never seen an Ocimbundu woman smoke hemp, but he has seen a woman of the Vangangella (people to the east of the Ovimbundu) smoking hemp. Hemp (*epangue*) is cultivated only by the Ovimbundu men who smoke it. Pure hemp is smoked in the water-pipe which is not passed from hand to hand. Only tobacco is used in communal smoking. Smoking of hemp or tobacco consists of a few deep inhalations; there is not usually a prolonged placid smoking. When hemp is placed in the bowl of the water-pipe it is covered with large grains of sand or a piece of tin. This intervening substance prevents the hot coals from coming into contact with the hemp. The object is to secure slow ignition.

DOMESTIC ANIMALS

231 The principal domestic animals are cow (*onjindi*), ox (*ongombe*, which is also the generic name for cattle), bull (*onui*), sheep (*omeme*), goat (*ohombo*), pig (*ongulu*), dog (*ombua*), chicken (*osanji*) (Plates LV, LVI, LVII).

492 The transport animals, donkey, horse, and mule, are not used by the Ovimbundu of Elende and not to any extent by Ovimbundu of other parts; but in the south of Angola the Vakuanyama have sturdy ponies and well-kept mules. The ox when ridden by Portuguese is provided with a leather saddle which is very comfortable if covered with a blanket. The brass stirrups are broad and massive. Through the septum of the bullock's nostrils there is a short brass rod to the ends of which the reins are attached (Plate XXX, Fig. 1).

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

I have seen an Ocimbundu male riding an ox without saddle. A cord was passed through the animal's nose to serve as reins. 492

The Portuguese name for horse is *cavalo*, a word which the Ovimbundu use in the form *okavalu*, though there is an Umbundu word *ocingongovala*, which means "going with his neck up." The Umbundu words for donkey and mule are *ocimbulu* and *omula*, respectively. 192

Generally speaking, the ears of animals are not clipped, neither are cattle branded or otherwise marked to indicate ownership, but sometimes the ears of pigs and goats are cut to aid identification. When asked why the tips of the ears of dogs are mutilated an Ocimbundu will say that a dog with uncut ears does not hear when called (Plate LVI, Fig. 2). 231

Not many families own large herds of cattle among the Ovimbundu, and I did not see a big kraal until I was in southwest Angola. Cattle, which are a measure of wealth, are used for paying fines, making funeral feasts, paying debts, and securing wives. The cattle throughout Angola are well-developed, handsome animals (Plate LVII, Fig. 1). The bull remains with the herd the entire year; there is therefore no particular season for the birth of calves. Usually cows are not milked by the Ovimbundu, consequently these people have no milk, butter, or cheese. The Vakuanyama of the south milk their cows and churn butter in calabashes slung on a pole. 233 556 [171]

The Ovimbundu say that milking the cow makes the calf thin, but where the idea of milking the cow is borrowed from the Portuguese the Ovimbundu have a procedure which is as follows: The calf is allowed to suck for a few minutes in order to deceive the cow; then the milker begins his work. At intervals of a few minutes the calf is allowed to suck in order to continue the deception. 234 [177]

Cattle are killed at the funeral feasts of the rich, and the horns of the slaughtered animals are generally mounted on a pole in the vicinity of the grave (Plate XLVI, Fig. 2). [765]

The horns of the cow may be used for making water-pipes in which tobacco is smoked, or they may be employed as magical horns when filled with medicine. The hide is pegged out in the sunlight for one day after it has been scraped; it is then rolled and kept until required. When about to be used, the skin is soaked in water for one day. The hide is used to cover the tops of stools, to make pouches and to manufacture bags for carrying corn. In bygone days each king had a wooden box covered with hide, which contained his powder and metal when he went to war. The cow's tail is used 237 281 90

The cow's tail is used
237 as a sheath for covering the iron shafts of assagais, and it is sometimes made into a switch which the rain-maker uses during his performances.

233 Bulls are castrated when two years old. The wound is rubbed
[232] with ashes, salt, soot, and palm oil. Bullocks are used for riding, also
[492] for pull-carts introduced by the Boers. The herd obtains most of its food by grazing. In the dry season grass withers, with the result that the animals become thin and stall-feeding is necessary. In former days cattle-raiding was a practice of the Ovimbundu, who
233 robbed the Vacilenge. It is certain that the Ovimbundu did not own
174 cattle when they entered Angola. If the general tradition is correct the Ovimbundu came into Angola from a northeasterly direction, from the borders of the Belgian Congo as it is called today; this is not a cattle-raising region.

The Ovimbundu of Elende have a joke against the people of Bailundu, because the latter on first seeing a cow offered the animal some food on a wooden platter. This story suggests that the Bailundu people, who are of the Ovimbundu confederacy, did not know the animal and its habits as early as did the Ovimbundu themselves.

233 Although the Ovimbundu do not usually kill their cattle they may do so in the months of June and July, because at this time pasture is withered and food is scarce. Animals which are diseased, aged, or injured, are killed and eaten.

231 The native pig is distinguishable from European breeds by its long thin snout and slender development. This breed is said by the Director of Animal Husbandry, Humpata, to be the Keltic breed (Plate LV). There is, he says, no evidence to prove that the
[176] Ovimbundu have at any time domesticated pigs from the wild hogs which are to be found in Angola. There is no family which does not own a pig, and on the whole the pig fares much better than the sheep or the goat. The pig receives water and a daily ration of food, which is usually sweet potatoes and their leaves, together with some
232 corn. Male pigs are castrated at any time between the ages of six
[463] months and one year by an operator who is a paid specialist. The fee for castrating a bull is four yards of cloth, but a small gift is considered sufficient reward for performing the operation on a pig.
[282] If a pig is thin, the leather is said to be of good quality and therefore
252 suitable for making sheaths for knives. Usually the flesh of the pig is eaten shortly after the animal has been killed, but the meat of the bullock, on the contrary, is sometimes dried over a fire and preserved. But this is not a general practice as the animals are too valuable to be slaughtered.